SN 563 182 The Chinese, fully aware of their old culture and history, continued up to our times to consider Mongols, Turks and Tibetans if not as barbarians, at least as inferior peoples. This attitude of the Chinese caused, perhaps as an understandably psychological reaction, the superiority-complex behaviour of some minorities. In addition, the higher efficiency and diligence of the average Chinese peasant in comparison with the average non-Chinese did not help mutual understanding and esteem.

SN 563 668 [641] Constitutionally, for the first time in centuries, the minorities are not only considered by the present Communistic regime as absolutely equal to any other racial or ethnic group but they are also treated with consideration. The Communists do everything in order to avoid hurting the nationalistic feeling of the minorities. The price the minorities SN [177] have to pay for a certain degree of local self-determination, independence and self-government is the thorough acceptance of the party line with all its consequences, above all, collectivization, which certainly means an incredible change of the traditional economic pattern, because eight ninths of the total population are peasants and only the remaining one ninth are pastoral nomads, whose livestock collectivization is yet to come.

SN 563 829 Since the overwhelming majority of the population of the Northwest consists of Chinese, the attitude toward the state in general is positive. Natural recognition of the government lies in the traditional line of Chinese behavior. The deep-rooted respect for "magistracy" and officialdom implies this basic recognition.

SN 563 668 578 669 The relationship between Chinese Communist rulers and ruled Chinese (whether Communist or not) might be described as less frictional than that between the non-Chinese minorities and the Chinese Communist rulers, that is, a certain tension and uneasiness between the Uighur Autonomous Region and the government has occurred several times during the last five years, and also between the Tibetans of Chinghai and the Communist authorities, and the recent uprisings of Tibetans (July 1956) seem to be of major significance.

SN 829 Generally speaking, the average Chinese in the Northwest has neither a sense of common destiny or any sense of mission. SN 829 The average Chinese peasant's life is concerned with one main and urgent problem: livelihood. Quite different is the situation among the intelligentsia, who are culture conscious to such 571 a degree that it often results in a feeling of superiority over other peoples. Among those intellectuals there is a strong feeling and conviction that China has a grand mission in Asia - cultural and political leadership.

of the average Chinese seems to be fatalistic, considering Providence or Heaven to determine his fortune in life. In general, the average Chinese is rather indifferent in religious matters, although he might be sensitive if someone looked askance on his belief in local spirits, demons, and gods, but this is merely a matter of tradition rather than religion.

The Chinese is strongly individualistic and usually dislikes to be ordered around and governed; he ardently defends his own opinions. His inclination for social groupings is obvious. Wherever Chinese live, they soon form integrated communities and at times of distress or in critical situations they are ready to help each other collectively, a characteristic tendency found especially within the extended family, which as a rule feels itself responsible as a whole for debts, misdeeds, etc., of any member. The Chinese are reported to be basically anti-militaristic, although this may be more a traditional attitude of the literati than a sound fact, considering only the last fifty years of Chinese history. However, a Chinese proverb says, "From good iron do not make nails; from good men do not make soldiers." To toil his fields in peace, to make a living this way, and to raise his children, whom he deeply loves, and not to be interfered with by state and government, can be described as the average conception of the "good life." The average Chinese of the Northwest lives in simple mud or stone houses (in the Yellow River area, caves of the adjacent loess hills), stove, k'ang, and ancestor altar being almost the only furniture.

Culture, art, and literature were primarily fostered by the richer merchants, land and water owners, and, or course, the officials and scholars. These groups represented, up to 1949, an economically powerful class who owned a considerable part of the land and the water rights. Chinese officials of the frontier provinces had a reputation for being extremely money-minded. The Chinese gentry, consisting of former officials and degree holders, who were in many cases at the same time holders of land or watter rights, have been abolished as a class, while large parts of the academic strata, the intelligentsia, became more or less the Communist avantgarde of China, showing the same phenomenon which appeared in Yugoslavia, Bulgaria, Czechoslovakia, Italy, etc., before and during the Second World War, where the intelligentsia showed a deep inclination towards Communism.

In regard to the nomadic minorities of the Northwest (Kirghiz, Kazakhs, Mongols and Tibetans) the dominant social motives are two fold, and can be subdivided into an economic and a religious one, equally strong. The whole economic life of the nomads is centered around their livestock. The nomad's life

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563 /Chinese Moslems (Dungans)/
291 within the railings in the mosque and read the Koran, wear white
S or green turbans, the leader's turban being more elaborate,
N with a tassel hanging down the back. Common people wear
[292] pointed octagonal caps of white, red or black, the color distinguishing the sect to which they belong.

Some women dress differently from the Chinese women, and wear a sort of turban hat. Ordinarily their dresses are in dark colors, but they may wear gay colors for festivals. According to ancient custom they must veil their faces in the presence of men, but this custom was abandoned long ago.

S In cities and towns where the Chinese Moslems dress exactly
N like the Han Chinese, the men can be distinguished by their phy-
[369] sical build and features, but the women are not easily recognized.

S d. Occupation

N Most Chinese Moslems are business men and traders, and
563 most of them also farm. As farmers they are not equal to the
463 Han Chinese, but they excel in dealing with cattle and everywhere they monopolize the beef and sheep trade. They are also merchants, bakers, workers in jade, money changers, and inn and restaurant keepers.

S Outside a Moslem-owned restaurant there hangs a sign dis-
N playing a water pot surmounted by a dress hat, and two Chinese
563 characters, Hui-hui. The pot signifies ceremonial cleanliness
265 and guarantees that no pork is used. The hat indicates respect
262 to customers. There are also two Chinese characters on the tea pot, meaning "Pure and True."

S Formerly their religion forebade the Moslems to become
N money-lenders, barbers, fortune-tellers, actors, or servants
563 or apprentices to the Chinese. How strictly the people now ob-
463 serve this taboo is not known.
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3. Social values

S a. Group spirit

N The we-feeling is very strong among the Dungans. The whole
563 group will sacrifice time and money for an individual oppressed
186 by outsiders, and fight for him until justice prevails. Endowed
183 with a courageous nature, the Moslem man is willing to sacrifice his life for the welfare of the group.

S This spirit is shown by overt expression in daily social re-
N lationships. The Chinese title Lao-piao (old cousin) is applied
563 even to a stranger of the same religious faith. The word old
571 signifies respect; cousin signifies blood relationship. Hence
186 Lao-piao indicates a feeling of closeness toward all members of
183 the faith. Another expression of this feeling is found in the say-
[576] ing that "every Moslem in the world belongs to the same family."
[196]

S b. Concept of charity

N Many of the values in Chinese Moslem society are based upon
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